UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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Varieties.

"The word Trinity is never found in the divine records, but is only of human invention. . . . . Far better would it be to say God than Trinity."—Martin Luther.

"We believe in the doctrine of God's UNITY, or that there is one God and one only."

"With Jesus, we worship the Father as the only living and true God."—Channing.

"If in the universe,
One spirit receive the curse,
Alas for heaven!
If there be doom for one
Thou Father art undone.
Were I a soul in heaven
Afar from pain,
Yea, on Thy breast of snow,
At the scream of one below
I should scream again.
Art Thou less piteous than
The conception of a man?"
—R. Buchanan.

It is said that a minister once preaching in a country church was much put out during his sermon by a drowsy Christian snoring loudly in a pew just below in front of the pulpit. He preached in a louder voice, thinking to waken the noisy sleeper, but in vain; then more loudly, but still it had no effect; and so the minister, exasperated, dropped a bible on the sleeper's head, saying: "There! if you will not hear the word of God you shall feel it."

"When by night the frogs are croaking,
Kindle but a torch's fire,
Ha! how soon they all are silent!
Thus truth silences the liar."—Longfellow.

"What use in praying 'Thy kingdom come, Thy will be done on earth as it is in heaven,' if the very workpeople to whom God had entrusted the work of the world were doing nothing about it."—E. E. Hale.

An Open Letter for Open Minds.

Men and Women! If a friend knocks at your door, making a call to see you, it is not likely you would shut the door against him—is it? You would not be so inhospitable. But you would say: "Come in! Welcome, my friend!"—or something of that sort. And you would make him welcome and entertain him gladly.

But there are some friends you are not so ready to open the door to. New ideas are not always welcome if they seem not to agree with the old. But they may be true, for all that. And, if true, they come from God, the source of all truth. And every new word He sends you is a friend come to give you light. If you shut your mind against it, you shut it against a friend—you are inhospitable, turning away what God has sent to be your guest.

What we all want more of is—hospitality of mind, readiness to receive new ideas, to welcome new thought. If we are for ever bound in the prison-house of our fathers' opinions, we do not grow in the perfect knowledge of God's truth; we become no better, no wiser than our fathers were before us. But with our greater advantages we cannot be as good as our fathers unless we are better than they were. All the good from the past we must keep; it still lives; it cannot die. But if that is to be kept alive for us we must have an open door through which to-day's revelations may come in. The dead hand of the past must not be allowed to keep that door shut.

All discoveries, revelations, inventions, great achievements, in art and science, that make one age an advance upon those that went before it and gave it fuller and more glorious life—came through the open door. And every advance in religion comes through the same door. Christianity was a great advance upon Judaism because Jesus declared for the open door: "It was said to them of old time—but I say unto you"—something new, different, better.

Free Religion—Unitarianism—is the gospel with an open door—free to receive new truth, to grow with new light. Its door of hope is not shut against any human soul either for this world or the next. It declares the glad tidings of never-ending love that will never shut any soul outside. It is ever open to new ideas, to new light from whithersoever it may come.

Have you opened your mind to take in all that implies? Are you doing your duty in this respect? Do you make welcome the angels of God that come to you—and become alive with the inspiration they impart?—

PARSON PAGE.

What's in a Name.

Shakespeare tells us that a rose "by any other name would smell as sweet." But would it smell any sweeter? The change of name could not make the rose any better than it is. When the disciples were first called Christians, the name became the most unpopular of all names, and there were many people afterwards who agreed with the teaching of these Christians but would not help them because of the name. And to-day there are many people who believe that Unitarianism is real Christianity as Christ himself taught it, and will not help the Unitarians because they don't like the name. But would Unitarianism be any different called by any other name? Would it be any sweeter to those who do not want it? Would it not, under any name, be just as unwelcome to all who are opposed to it? And, if so, could it be more easy of acceptance to those timid souls who are now afraid of a name?

There is much in a name if it be a true description of that to which it belongs. No other name could so well describe Unitarian Christianity as the name Unitarianism. For what does it mean?

The Unity of God—one only God "Our Father."

The Unity of Divine Law as righteousness.

The Unity of man in God and with God in one Divine nature.

The Unity of all progress in one destiny.

Tennyson's words include all this:—

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

That this is real Christianity is very clear.

(1) The Unity of God.

"True worshippers shall worship the Father."—John iv., 23.

"When ye pray, say, Our Father."—Luke xi., 2.

"Jesus answered: The Lord our God is one Lord."—Mark xii., 29.

(2) The Unity of divine law as righteousness.

"Seek ye first His kingdom and His righteousness, and all these things shall be added unto you."—Matt. vi., 33.

"Is it lawful on the Sabbath day to do good, or to do harm? to save a life or to kill?"—Mark iii., 4.

"No man can serve two masters—Ye cannot serve God and Mammon."—Matt. vi., 24.

"It becometh us to fulfil all righteousness."—Matt. iii., 15.

(3) The Unity of man in God and with God.

"Whosoever shall do the will of my Father—he is my brother, and sister, and mother."—Matt. xii., 50.

"All ye are brethren—one is your Father which is in heaven."—Matt. xxiii., 9.

"Come ye blessed of my Father, inherit the Kingdom prepared for you ——— Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."—Matt. xxv., 34, 40.

(4) The Unity of all progress in one destiny.

"Ye shall be perfect as your heavenly Father is perfect."—Matt. v., 48.

"It is my will to give unto this last as unto thee."—Matt. xx., 14.

"It is not the will of your Father which is in heaven, that one of these little ones should perish."—Matt. xviii., 14.

Thus there is embraced in Unitarianism the Fatherhood of God, the Brotherhood of Man, universal salvation in this world and the next, and the building up of a perfect humanity in which all shall share, and from which none shall be excluded—a faith

"Lofty as is the love of God,
And ample as the wants of man."

The Unitarian Name.

The name Unitarian is loved by those who know the grandeur of its meaning. Originally indicating only an arithmetical distinction that God is one person and not three, as the Trinitarian declares, it now means much more: it stands at least for the following unities:—

Unity of God—One God the Father.
Unity of Man—members one of another.
Unity of Truth—all truths agree.
One purpose for all—perfection.
One law for all—righteousness.
One salvation for all—the path of duty.
One Leader for all—Jesus Christ.
One destiny for all—eternal life.
One judgment for all—reaping what we sow.
One faith for all—Christianity.
One authority for all—Conscience.
One claim for all—Freedom to grow.
One spirit for all—Love.
One Holy Scripture—truth wherever found.
Unity of Nature—in harmony of laws.
Unity of God's Church—true men everywhere.
One heaven for all—God's Kingdom within and without.

These suffice to show that the name, Unitarian Christian, instead of being a "disastrous" name, covers more sublime truths than any other, and is destined to inspire, as no other can, the greatest hopes of the future, as the herald of the better time.

Unitarianism aims for union between God and Man, according with the Master's words: "I and my Father are one"—one in spirit, purpose, and will. It harmonises science and religion, love and law, reason and revelation.

The poet's vision was true when declaring:

"Yet I doubt not thro' the ages, one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

And Unitarian Christianity affirms in all things:

"What God hath joined together,
Let not man put asunder."

Do you believe these things? Then your right place is the Unitarian Church.

Are you seeking for light? We invite you to come and hear.

Are you attached to no church? Then come and help us to make the world better.

Are Unitarians Infidels ?

A certain rich man was the conductor of a men's Sunday class in connection with an Episcopalian Church. Some of these men went one week-night to hear a lecture from a Unitarian minister, in which Unitarian doctrines were explained, and on which discussion was invited. On the following Sunday they asked their rich class-leader a few awkward questions, with the result that they were advised by him not to go near the Unitarian again, as he might convert them. "Avoid him, for he is an infidel," was said to them, as clenching the advice thus given.

It is easier to pelt with hard names than to answer an argument, but it is a very childish and unmanly thing to do. Denunciation is no teacher of Truth; reasonable persuasion is far more helpful and brotherly. What does the word "Infidel" mean? Simply, an unbeliever. This rich man is, of course, an unbeliever as regards the doctrines of Unitarian Christianity. So he is as much an infidel towards Unitarianism as any Unitarian is towards this man's orthodoxy. But Unitarians maintain that their doctrines and the teachings of Christ are the same, that Unitarianism is the Christianity of Christ as contained in the New Testament, and that the doctrines of Trinitarian orthodoxy have been formulated since the time of Christ by Church Councils, and are not taught in the New Testament. It is easy to prove it. Unitarian doctrines can be expressed in the words of Scripture, but Trinitarian doctrines cannot be expressed in words of Scripture. If Unitarian doctrines are the real teachings of Christ, and Trinitarian doctrines are opposed thereto—who, then, are the Believers— and who are the Unbelievers? The Believers are the Unitarians, and the Trinitarians must be the Unbelievers, for they are not satisfied with Christ's own teaching; they must have creeds and doctrines which are un-Christian. If they do not believe the principles of Christ's gospel as recorded in the New Testament, is it the Unitarian or the Trinitarian who can be most correctly named "Infidel"?

If Unitarians are to b called "Infidels," they have no need to be ashamed. They are in a glorious company. For many great and good men and women have been Unitarians: John Milton, poet; Sir Isaac Newton, the philosopher; Dr. Joseph Priestley, the scientist; Sir Charles Lyell, the geologist; Josiah Wedgwood, the potter; Dr. Cogan, founder of the Royal Humane Society; John Pounds, the founder of ragged schools; Samuel Rogers, poet; Charles Dickens, novelist; Mrs. Gaskell, novelist; Florence Nightingale, organiser of help to wounded soldiers; Sir Henry Roscoe, chemist; Dr. James Martineau, divine and philosopher. These are but a few of the many English celebrities who were avowed Unitarians. The list could be made a very long one. Amongst eminent American Unitarians have been Benjamin Franklin, Emerson, Channing, Theodore Parker, Horace Mann, the poets Longfellow, Bryant, Oliver Wendell Holmes, Lowell.

The Hon. George Wm. Curtis, a cultured American, speaking a few years ago at a Unitarian Conference, said: "I read lately in a paper, which is called a religious newspaper, with a great deal of amusement, that Unitarians were infidels. I really thought that the old gibe had gone out with the theory that 'the sun do move, 'and the doctrine of a personal devil, except that at the same time I saw that some excellent clerical gentlemen of the West had been trying their teeth on that ancient file. Now if by the term infidel the editor meant simply those who differ from him upon certain important points of belief, as they are called, his remark was harmless enough. It was only making of Unitarians the same remark that the Pope and the Bishops of Rome would have made of him and his Church. But if it were meant to go deeper, if it were meant to imply that Unitarians were for that reason in any sense whatever to be considered bad men, it was simply a droll remark. For I suppose nobody doubts that Servetus was quite as good a man as John Calvin, or that the Jews who were burned by the Spanish Inquisition were quite as useful people as those who burned them. If Dr. Channing were, after all, an infidel, then an infidel society would be an ideal Christian community."

Common-Sense Religion.

There's the sperrit o' God in all things and all times—week-day as well as Sunday—and i' the great works and inventions, and i' the figuring and mechanics. And God helps us with our headpieces, and our hands, as well as with our souls; and if a man does bits o' jobs out o' working hours—builds a oven for 's wife to save her from going to the bakehouse, or scrats at his bit o' garden and makes two potatoes grow istead o' one, he's doing good, and he's near to God.—(George Eliot's "Adam Bede.")

Look there now! I can't abide to see men throw away their tools i' that way the minute the clock begins to strike, as if they took no pleasure i' their work and was afraid o' doing a stroke too much. I hate to see a man's arms drop down as if he was shot, before the clock's fairly struck. The very grindstone 'ull go on turning a bit after you loose it.—("Adam Bede.")

What I must do is, what concerns me, not what people think. You will always find those who think they know what is you duty better than you know it. Socrates and Jesus were misunderstood; to be great is to be misunderstood.—(Emerson.)

Churches are centres of help to man. If the Church helps you, do not dare to stay away. If it helps others, care for it as you care for every noble and helpful thing: nay, as for the noblest.—(R. Collyer.)

UNITY.

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What Say You?

Have the slum child and the parson's child the same opportunity of being clean and good? If not, would you punish the slum child for not being as good as the parson's child? Do you think God would. What say you? Unitarianism says God would not.

These two live to be old men and die. One, born in earth's vilest hell, the child of thieves, trained by vicious and foul companions, slum and prison his dwellings till death. He dies. Would you, if you could, put him into a worse hell in the next world or give him a chance to get into something better? Which would be the good and kind thing to do? What do you think God does? Unitarianism says that God does not put him into a worse hell, but gives him a chance to rise into something better.

While he was on earth he tried to get out of his bad condition and failed, for society was against him and hurled him back. The other man, born in a "religious" circle, was so well trained in respectable ways that he could not fall away from them. Habit was so strong that he could not have committed a "crime" had he tried. He was quite satisfied with himself, and never made a struggle to be any better. And these two men died. Which was the nobler of the two, the black-looking sinner who tried to be better than he was, or the white-looking saint who did not try? What answer do you think a loving and Fatherly God would give to that? Unitarianism says that such a sinner is better in God's sight than such a saint. What say you?

A really wicked man at the last moment "lays his sins on Jesus." He is told that if he does that he will be sure to be admitted to heaven. Another man who cares little for profession, but has struggled hard all his life to keep upright and lost money and fortune rather than be false to his conscience—this man is asked on his death-bed to "lay his sins on Jesus." He is told he must do this to be saved. He refuses. Any sins he has been guilty of he says he is ready to answer for, and will not put them on anybody else. With a manly courage to bear his own burden he dies. Orthodox religion says the wicked man dies a Christian, and that this other dies an infidel, that the sinner repenting only at the last goes at once to heaven, and the "infidel" goes to hell to be tortured for ever. But Unitarianism says the wicked man does not die a Christian, and that he, called an infidel, died more a Christian because he had lived more a Christian. Unitarianism says the wicked man could not go to heaven at once, and that this "infidel" would not be sent to hell. What say you?

Did the repentant prodigal son in the parable who tried to be better than he was deserve less than the good brother who was satisfied with himself? Jesus says he did not deserve less. Unitarianism holds to the teaching of Jesus. Do you doubt it? Will you really search into the matter and judge for yourself? What say you?

Home and Church.

In a town having many costly and beautiful buildings, an architect was asked which he considered the loveliest of them all. He pointed to a plain cottage on the side of the hill.

"That one?" exclaimed the other in surprise. "How can you call that the loveliest?"

"Because," he said with a pleasant smile, "my loved ones are there. It is my home."

Yes, love makes home beautiful. It keeps out grasping and greed; it makes the inmates think for each other, care for each other, bear with each other, live for each other. Is yours such a home? If not, how much is that due to you? Do you carry goodness and love into it?—or the harsh and disturbing influences of bad temper and self-seeking?

A man once said: "God bless the little church around the corner!" No matter which church—he said it. And why? That church was the home of mercy and love; it was there he found what human sympathy meant; it was there that he felt self-seeking was gone away, and all were seeking each other's good, and that he was saved from wickedness and helped to be a man. It was his sweetest place because so much of goodness and love was carried into it, and a great deal more carried out for the blessing of mankind. Is your church such a place? If so, blessed are you. No matter which church, it is a haven of refuge for the distressed, a fount of refreshing for the brave toiler, or hope for the weary and heavy-laden. No strife and bickering there; no envy and jealousy there—it is the home of love. Is your church not so? Then how much is that your fault? You say you have no church? Then for your own sake seek one; for the sake of brothers and sisters, wife and children; for the good you may get and the good you may give—seek one. A true church of goodness and love lifts and holds men as near as possible up to their best, and keeps "the world" out of the gutter. Go to some church and help to make it the house of God and the gate of heaven. The worst sinner can strive to do that: his noble endeavours to be a man and to help others will make the church a mighty lever for the uplifting of mankind. And while we must cry: "Woe unto those who debase the home, or weaken the power of God's house!" we must also exclaim: "Blessed are they who make their home an abode of love, and God's house a heaven on earth!"

She didn't know the Saviour was Lost.

A rosy-cheeked girl with a joyous skip,
And a snatch of a song on her ruby lip,
Was trundling her hoop on the gravelled way,
When a stranger, watching her wanton play,
Lifted his finger, as much as to say,
"A word, if you please!" She stopped stone-still,
And tossed back her wayward curls with a will,
Letting the light of her luminous eyes
Fall on the stranger in sweet surprise,
While with parted lips and listening ear
She waited in wonder his message to hear.

"Have you found the Saviour?" he gravely said.
She shook her ringlets, then, dropping her head,
Seemed turning the question o'er and o'er,
As one she had never heard before.
Then sadly replied, as her hands she crossed,
"Why, I didn't know the Saviour was lost."

"You don't understand what I mean, my child,"
The stranger replied, as he almost smiled.
"Do you love the dear Jesus?" "Oh, yes, indeed;
And I love to hear my mother read
How fondly he loved every little child.
And I know when HE spoke, he always smiled.
And whenever I'm good as I can be,
I am very sure that he smiles on me."

"But do you trust in the blood, my child?
Do you know you are totally defiled?
That on the dark waves of sin you are tossed,
And without the blood you are certainly lost?"
Her hazel eyes dropped, but she raised them again,
As a child-thought flashed through her little brain.
"Oh, yes, sir; I trust in the blood," she said.
"'Tis my blood that keeps me from being dead;
And please do not think that I am lost,
For right down there, where the car's just crossed,
Is my papa's house. You see, I could run
Right home in a minute. It would be fun.
Get up, old hoop." And away she went,
Far down the walk, on her play intent,
Leaving the stranger to sigh for the teaching
Of good old times, and doctrinal preaching.
And he sadly mused, as away she ran,
"The germ of a Unitarian."

—W. P. Tilden.

A Vision of Christ.

Dear Reader,—Do you think you will ever see Jesus Christ come again? Was he not a man like other men? but one of the grandest and noblest surely. He did not think of himself as perfect when he said: "Why callest thou me good? There is none good but one, that is, God." But he was so good that men have idealised him into the perfect man, as Paul did, and prayed often to realise that ideal in themselves. You will see Jesus come again in every Christ-like deed, in every man who strives to be like Jesus—just as you may see William Lloyd Garrison come again in every true liberator of man from slavery. Mrs. Ormiston Chant puts all this beautifully in the following "Vision of Christ":

"O Christ, dear Master, if I could but see thee face to face, and feel the reality of thy blessed life," I prayed.

But at that moment my servant came to me with a broken cup, much prized, and now useless; and, after coldly remarking that she ought to have had more care, I bade her go away and not disturb me. So she went away, unhappy and unforgiven.

"O Christ, dear Master, if I could but hear thy blessed tones speaking to me," I prayed yet again.

But a little disturbing voice cried loudly and sadly at my door for a broken doll, and I bade the baby go away and not break in upon my quiet hour.

"O Christ, dear Master, if I could but have a token of thy personal love for me," I prayed yet a third time.

But no voice nor vision came to me, so I rose from my praying, and went about in the house. My servant sang not as usual over her work, nor did she greet me as I passed; and there in a corner, asleep, with the recent tears on the little pale cheek, lay the child and her broken doll, and her first great grief.

And somewhere in my heart a voice spoke out clear, so that I could not choose but hear: "Forever and forever, I, the Christ, am that which asks for love and compassion. These asked for both from thee, and thou gavedst not. Thou shouldest have looked for me in them, and they would then have found me in thee. Thou canst not find me until thou art able to lose thyself in love and compassion. If thou wouldest know me, thou must be me."

So I picked up the baby and her broken doll, and spoke words of tender good cheer to my servant, and led them both out into the sweet garden and the afternoon sunshine, to gather flowers and fruit, till, by and by, the air was full of laughter, and smiles were on all our faces.

Oh, then I knew that behind our smiles was the face of Christ, and in our happy tones his voice!

For Christ is the love that redeems, and the compassion that heals, and the unselfishness that brings joy and makes man happy, even as God is happy.

The Reconciler.

Brother, if YOUR Christ be the Atoning Lamb,
The only begotten of the Great I Am,
The Rock of Ages cleft for you,—
And you say MY Christ would never do:—
Brother, follow your Christ—and give me your hand.

Brother, if MY Christ be the great Ideal,
"The possibility of the Race made real,"
The lowly man of Galilee,—
And I say YOUR Christ would not help me:—
Brother, leave me my Christ—but give me your hand.

Brother, if our Christs—both claiming the dear name—
Turn out in the end to be one and the same,
The Love Divine that bleeds for all,—
Would our hearts rejoice to hear Him call:
"Brethren, come unto me, and come hand in hand?"

Unitarian Martyrs.

Unitarianism is another name for the gospel of Christ as he himself preached it. It means belief in the Father as the only true God, and in Jesus Christ whom God has sent to proclaim the message of His infinite love, and the way of salvation. Its principles include:—

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
Continued progress of man through Eternity.

This is New Testament Christianity, and is named Unitarianism only to distinguish it from Trinitarianism, which means belief in three Gods, and which is not to be found in the Scriptures. In all ages since Christ died the Unitarians have had to suffer for holding to the faith, and have been persecuted by those who have deserted it. The following Martyrs have suffered in England for professing our principles, denying the Godhead of Christ and the doctrine of the Trinity:—

Jane Bouchier, an educated gentlewoman, burnt to death at Smithfield, London, in 1550.

George Van Parris, a Surgeon, burnt to death at Smithfield, April 25th, 1551.

Patrick Patingham, burnt to death at Uxbridge, Aug. 29th, 1555.

Matthew Hamont, a Wheelwright, burnt to death at Norwich, May 20th, 1579.

John Lewes, burnt to death at Norwich, September, 1583.

Peter Cole, of Ipswich, a Tanner, burnt to death at Norwich, in 1587.

Francis Ket, M.A., of Wymondham, burnt to death at Norwich, January 14th, 1589.

Bartholomew Legate, the last of the Smithfield Martyrs—a man profoundly versed in the Scriptures. King James went to him in prison to try to convert him to the so-called orthodox faith, but, having failed, sent him to the stake, where he was burnt to death, March 18th, 1612.

Edward Wightman, of Burton-on-Trent, burnt at Lichfield, April 11th, 1612, who was the last that suffered death by burning for heresy in England.

John Biddle, founder of first avowedly Unitarian Church in England, had been sentenced to death, and died in prison from harsh treatment, Sept. 22nd, 1662.

If the worth of a faith is to be measured by what its adherents have suffered for it, the Unitarian Faith is not to be despised, but to be inquired into, and all faithful inquiry discovers it to be Christ's unadulterated gospel.

But there have been many thousands of others who have suffered for this Gospel of Unity and reasonable religion, numbers of them unknown. Martyrdom means bearing witness—by word and deed, by self-denial and self-sacrifice. All who have denied themselves for this faith, supported it at great cost to themselves, have had the martyr spirit within them. But is not the Truth, that pearl of great price, worth all that can be given—even the giving of oneself?

Dr. Priestley and the Birmingham Riots.

Christianity is made too easy nowadays. Christians do not now—as a rule—suffer much for their religion. Many are not willing to take up the cross and deny themselves for the truth and so to follow Christ. We can suffer for the truth in many ways if we will: we can suffer inconvenience; we can deny our selfish inclinations. It is inconvenient sometimes to go to church: that is just when we should be most determined to make an effort to go. Self-indulgence frequently urges that it is far easier to stay at home than to go forth to join the public assembly at worship: that is the golden opportunity for the cross to be taken up and self to be denied. In little deeds and little ways we can be witnesses for the truth and martyrs for God.

Dr. Joseph Priestley was three years Unitarian minister at Nantwich. He became renowned as a scholar, a philosopher, a theologian, and man of science. In 1791, while a Unitarian minister in Birmingham, he was denounced as a revolutionist and a teacher of sedition. Why? Because he was the leader of the Dissenters, notoriously agitating for the repeal of the Test and Corporation Acts which disqualified and shut out Dissenters from all public offices on account of their dissent; and because he was also a staunch advocate and defender of Unitarian Christianity. Though gentle of disposition, he was brave in spirit, and not afraid to stand up for what was right at the risk of suffering for it.

On July 14th, 1791, the "Church and King" party got a mob together, led by hired ruffians from a distance. They burned Priestley's chapel down, and then rushed on to his house. Although Priestley got away, his home was ransacked, his scientific instruments were broken up, his books and papers were torn to pieces, and the house burned and left in ruins. After hiding in the neighbourhood he went to London, but through continued persecution was soon after compelled to leave his native land and seek refuge in America, where in a few years he died.

The eighth Beatitude fitted Joseph Priestley:—Blessed are they who are persecuted for righteousness' sake! May it also fit us. If he and others suffered greatly for religion, may we at least be ready to suffer in those little things which are open to us every day—serving God not cheaply but at some cost to oursel es; not forsaking the assembling of ourselves together; and striving to let our light shine in some good Christian work during the week.

Wanted !—Backbone.

Thousands attend orthodox Churches who no longer believe Orthodox doctrines. They do not believe :—

That God can be three persons and yet only one;
That Jesus can be perfect God and at the same time imperfect man;
That Jesus can save men by being their substitute;
That man by his own nature is only capable of evil;
That a chosen few will be saved, and all others lost;
That belief alone—faith without works—can save;
That a good God can let anything suffer endless torment;
That reason is carnal, and its use in religion wicked;
That every word in the Bible is God's word—

they cannot believe these things, and they are therefore Unitarians. No man truly belongs to that Church which does not stand for his opinions; he belongs to that church which stands for what he thinks. He who regularly supports orthodoxy is reckoned orthodox whether he is so or not. If he is not, his regular support thereof is a deception, however unintentional. He leads mankind to think he is what he is not. When he realises the nature and effect of his position his conscience will not let him rest till he has righted himself before God and man. Convenience, attachment to the place long occupied, and worldly policy, may plead self-regardfulness, tempting him to remain where he is: but Christ and conscience command his taking up his cross and denying himself. It is men of backbone who can stand uprightly, and be straight in line with their own opinions, that the cause of Christ, the good of the world, and the purpose of God, are most sorely in need of to-day. Would Paul have been heard of had he never left the Church in which he no longer believed? Did Jesus suffer for the truth that others should not walk in his steps? God will not ask: What do you believe? but have you been found faithful to your belief? He who believes what he refuses to act out, is building his expectation on the sand. That was a hard saying of Jesus:—"He that loveth father or mother—son or daughter, more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me"—but Christianity was never intended to be easy: and it is true that whoever loveth anything in the world more than the faithfulness of Christ is not a Christian.

No Unitarian Christian would say this, to take from any Church such who truly belong to it. Sheep-stealing is wicked. Each sheep should find its home in its own fold. Any shepherd seeking to draw any sheep—or to keep it—out of its own fold is a sheep-stealer. This is true of the Churches, both Orthodox and Heterodox. But it is needful that men should stand righteously, should know where they are, should rank themselves openly under their true colours, and have plenty of moral backbone. For all true men who differ can honour each other for being true. So have we learned Christ.

Come! and help us make the world better.

A Child's Unitarian Belief.

1—I believe that there is but one God, the Father, of whom are all things. 2—I believe that we should worship the Lord our God, and Him only should we serve. 3—I believe Jesus was a man approved of God, and filled with God's holy spirit and with power. 4—I believe that all scripture given by inspiration of God is profitable for instruction in righteousness. 5—I believe that whatsoever good we do, the same shall we receive; but that they who do wrong shall receive for the wrong done, without respect of persons. 6—I believe that God is long-suffering and of great mercy, forgiving sin on repentance. 7—I believe that God will have all to be saved, and brought to a knowledge of the truth. 8—These words I repeat with my lips, and try to understand with my heart, and to live after them in my life; and therefore I am called a Unitarian Christian.

As mother saw her calmly stand
  Up in a garden corner,
A small green apple in her hand,
  She hastened forth to warn her.
"My child, 'twill bring you untold woe;
Green apples can't be eaten so;
We'll have it baked—then it will do."

The next week at her Sunday school
  She learned the ancient story,
How Eve and Adam broke the rule,
  And sacrificed their glory.
She told her playmates warningly:
"They ate the apples from the tree;
They'd ought to had 'em baked, you see."

Do You Go ?

Do you go to any place of worship? If you do not already attend anywhere else, just pay a visit to the nearest Unitarian church or chapel. If you are feeling your way towards a reasonable view of religion, go there as an inquirer. The people will not be over-fussy with you, but they will be glad to see you all the same. Don't be afraid to ask questions of any of the people after service, and for some literature, if you want further information. The minister will be glad to have a word with you after service, and to give you advice or explanation if you desire his help. The Unitarian meeting-house is open for you. It exists for you and yours as much as for any. Let this be an invitation.

You should certainly read "Unity" No. 1.

CONTENTS:—

Varieties and apt quotations.
Open letter on "Think for yourself."
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Where to find God.
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How to be beautiful.
How to fill the Churches.
The gospel of unity.
Rescuing those in bondage.
The meaning of Unitarianism.
Seeking and saving.
Spreading the light.

What Ministers say (unsolicited) of No. 1 (October number).

"'Unity' is an enterprising piece of work, and I admire your pluck."—Rev. H. RAWLINGS, M.A.

"It answers in every respect to what I have long believed to be the best possible means of 'educating' many of our people and interesting outsiders. . . . I consider your paper so good that you ought not to be left to hunt the country for small batches of subscribers, but receive a backing of a more solid character."—Rev. W. C. HALL, M.A.

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"I have read the paper through, and think it is excellent. I sincerely hope you may succeed in getting it established."—Rev. J. MORGAN WHITEMAN.

"'Unity' strikes me as just the sort of thing we want for propaganda work, and I'm hoping that the venture will meet with the success we anticipate."—Rev. H. KELSEY WHITE.

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You can do it by enclosing "Unity" in your letters to your friends.

You can do it by giving a copy to every acquaintance you meet.

You can do it by sending every month for a packet of "Unity" for dissemination.

It will cost you little (5d. for 12; 10d. for 25; 1/8 for 50; 3/- per 100—post free). But every little helps to make the enterprise a success.

To Ministers and Churches.

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Inquiries promptly answered.

Helpful suggestions invited.

PLEASE NOTE THIS!!!

Any Church desiring it, may have the entire use of this page for its own calendar or local announcements, in place of the matter now printed thereon—at easy terms. Orders and matter for the month should be sent at the earliest possible date. Terms on application given also for the half page.

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"Unity" is an experiment in propaganda, made at the Editor's sole risk. Persons wishing to prevent its failure, and to save him from pecuniary loss, may help him by ordering quantities for free distribution, either for their own use, for the use of a church, or for any missionary movement. The Editor feels that a handy propagandist monthly is needed. He ventures this—"all for the cause." Who will help?

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BOOKS TO READ.

"Denials and Beliefs of Unitarians"—by John Wright, B.A., 1s. 9d.

"Think for Yourself" (various writers), 10d.

"The Theology of the Future" (various), 10d.

"Reasonable Religion" (various), 2s. 3d.

"Freethought and Christian Faith" (various), 1s. 3d.

"Unitarian Affirmations" (R. T. Herford, B.A.), 1s. 9d.

"Gospel of the Better Hope" (various), 1s. 8d.

"Common Sense Theology" (various), 2s. 3d.

Dr. W. E. Channing's Select Works, 2s. 10d.

"Back to Jesus" (R. A. Armstrong, B.A.), 1s. 2d.

Post free at the above prices from Philip Green, 5, Essex Street, Strand, London, W.C.

The Secretary, British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, London, W.C., will supply information or tracts and leaflets to seekers after truth.

Unitarian weekly papers: The "Inquirer," "The Christian Life," 1d. each, through any newsagent.